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The present volume is clearly the result of much thought and arduous labor. Fifteen pages of prefatory matter are followed by fifty-four pages of introduction; pages 55-380 constitute the body of the book; two indexes, covering two pages, form the conclusion.

Professor Batten presents a warm plea for a very conservative position. His attempt to reconstruct in chronological sequence a series of source-fragments containing more or less trustworthy historical information, is rather alluring: for the time of Cyrus, Ezra 1; for Darius I, Ezra 2 70-4 3 and 4 24b-6 18 (a duplicate account of the building of the temple); for Xerxes, Ezra 4 4-6; for Artaxerxes I, Ezra 4 7-24a and Neh. 1-7, 11-13 (the Nehemiah memoirs); for Artaxerxes II, Ezra 7-10; Neh. 8-10 (containing the Ezra memoirs). Professor Torrey's notable work upon Esdras A is utilized, and at one or two points slightly improved upon.

But Professor Batten's own argument is much impaired by serious inaccuracies and errors in matters of detail. As a matter of history, what Semite, of the time of Cyrus or later, would have thought of dating Cyrus' first year in 559 rather than in 539? Is it really so certain that Cyrus was a Zoroastrian? In matters of archaeology much uncertainty is manifested. "Strap-hinges" will hardly do for the city-gates of Neh. 3 6. A similar *faux pas* has completely vitiated an attempt at textual criticism in Ezra 9 2. "הַסֵּנֶן הַמֵּאֵת", *magistratus iniquitatus*, the officer of lawlessness," need surely only to be printed out together before his eyes to make Professor Batten himself withdraw the suggestion. Finally, the proof-reading has been very lax. Especially unkindly have Greek accents and breathings dealt with Professor Batten. Though he made no attempt at a critically severe reading in this respect, the eyes of the reviewer were disturbed by from one to half a dozen errors of this nature on nearly every page containing Greek words. Perhaps many of these faults may be corrected in a new edition.

MARTIN SPRENGLING.

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STUDIES IN JEWISH LITERATURE ISSUED IN HONOR OF PROFESSOR KAUFMANN KOHLER. GEORG REIMER. Berlin. 1913. Pp. viii, 301.

This volume was presented to Dr. Kohler by colleagues, pupils, and friends, on the occasion of his seventieth birthday, May 10, 1913. It is a fitting tribute to one who for many years has been one of the leaders of Reform Judaism, and one of the foremost exponents of Jewish scholarship in this country.

Dr. Kohler came to America in 1869, and after serving congregations in Detroit, Chicago, and New York, became in 1903 president of the Hebrew Union College in Cincinnati, where he has also given courses in homiletics, theology, and Hellenistic literature. A biographical sketch appropriately begins the volume, followed by an appreciation of his work as a reformer (by Rabbi David Philipson, of Cincinnati), and a review by Professor Neumark of his *Grundriss einer systematischen Theologie des Judentums*. A bibliography of his publications extends to more than five hundred numbers, not counting separately his many and important contributions to the *Jewish Encyclopedia*, of which he was from the beginning an editor.

The papers contributed to the volume—in English and German, with two short texts in Hebrew—range over a wide variety of subjects. We can only name a few which are most likely to appeal to unprofessional readers. Thus, Israel Abrahams writes on “The Decalogue in Art”; H. G. Enelow has an instructive essay on the “Struggle for Inwardness in Judaism” (*Kawwānā*); Professor Grossmann discusses “Principles of Religious Instruction in Jewish Schools”; Professor Lauterbach takes up again the question of “Sadducees and Pharisees.” There is an article on “Levirate Marriage,” by Mattuck, and one by Samuel Krauss on *Die Ehe zwischen Onkel und Nichte*. Studies of a more technical kind are contributed by Bacher (whose recent death is a great loss to Jewish learning), Goldziher, Poznanski, and Schechter.

The scholar is to be congratulated whom such a company delight to honor.

GEORGE F. MOORE.

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EARLY ZOROASTRIANISM. The Hibbert Lectures, Second Series. 1912.

JAMES HOPE MOULTON. Williams & Norgate. 1913. Pp. xx, 468.

Although delivered two years ago, these lectures, the publication of which was delayed for over a year, may be said to be the latest word in the field of Avestan philology, where harvests ripen slowly. It is indeed somewhat remarkable that whereas every year sees the production of one or more volumes on the life and teaching of Buddha, studies in regard to the history and doctrines of Zoroaster should be so sporadic. Yet the importance of Zoroastrianism for Christianity is, if anything, greater than that of Buddhism.

The present volume consists of lectures which take up special sides of Zoroastrianism; it is in no sense a complete history or discussion of the tenets of the faith, such as Professor Jackson's works